/111 cont./

3. Anthropological Remarks

Since I did not take any anthropological measurements among the Paez personally, I cannot give any numerical data. These investigations were undertaken during my stay by the Colombian anthropologist, Nestor Usacategui, but have not yet been published.

From the somatic point of view, as far as the men are concerned, they are generally medium-sized, slim, with narrow shoulders, seldom thickset. As practiced climbers and mountaineers, they are never obese. They do not give the impression of being undernourished, but their padding of fat is very thin. Their arm and body musculature is also poorly developed (cf. Ill. 173 /see p. 277/). They are unable to lift large loads. A maximum of 25 kilograms is transported by means of the fiber bags hanging down on their backs and carried with a chest-band. Their calves are muscular, but not fat. Fallen arches prevail generally. Their gait is slightly bowlegged; the great toes point inward during walking. The same somatic peculiarities are also found among the women. In youth they are well-proportioned, in old age never fat.

In general brachycephaly predominates, but it is not extreme. The faces are oval, the cheekbones only slightly prominent. The nose is primarily straight, sometimes slightly concave, and of medium width. Among women one sometimes finds slightly distended alae. The forehead /112/ is high, straight, and steep. The eyebrows are not very pronounced. The eyes are sometimes slightly slanting and show -- especially among women -- a slight Mongolian fold. The mouth is large, the lips somewhat puffy. The eye color is dark brown and shining, the skin color medium-brown. In Avirama there was proudly introduced to us a family whose members, along with normal skin-color and dark eyes, have reddish-blond hair. One of the grandfathers was said to have been lighter colored and to have had even lighter hair. The normal color of the hair is dark; the hair is straight, but not stiff, and sometimes wavy. Even in old

/112 cont./

142 age the hair seldom becomes white. We met only one woman with slightly graying hair and an old man with a gray, sparse [302] beard, but dark hair. The beard among men is scant. The beard hair is regularly plucked (see Ills. 148 to 155 /see pp. 265-268/).

143 According to the blood-group analysis of the Paez, among the 303 individuals examined there were 88.78 per cent of blood group 0, 6.93 per cent of blood group A, and 4.29 per cent of blood group B. The blood group A+B is not represented (G. Arcila Velez, pp. 11-14).

829 The racial concept of Indian is foreign to the Paez themselves. To them "Indio" designates a cultural status. My colleague, Segundo Bernal Villa, an Indian from the region of Pasto, was designated as "blanco" because of his European clothing. And when our interpreter Victoriano bought himself "white clothing" (hat, pants, shirt, shoes) with the money he earned, he was called a "white" in his village and accordingly treated with hostility.

161 The population figures for the Paez do not seem either to increase or decrease, as far as the uncivilized Paez are con-
165 cerned, for example, in Calderas. Infant mortality comes to more
164 than 50 per cent. The most common cause of sickness is whooping cough. The health of children who survive their second year, as well as of adults, is -- considering the circumstances -- quite good. True, one scarcely sees old people over 60 (and [132] those who look that old are probably younger). The most fre-
[362] quent illness of adults is tuberculosis, which claims numerous victims, since the nights are very cold and the cold and wind can [262] penetrate through the light walls of the houses unhindered. More-
[273] over, no fat of any kind is commonly eaten. Another illness from which many Paez suffer, which, however, is not taken seriously, is stomach trouble caused by the drinking of brandy even during [154] infancy and the unsuitable diet in childhood. Infants are given [262] beans, cabbage, and yuca, but no milk, except mother's milk.

1: Nachtigall--265 E-5 (1952-1953) 1955 SC15 Paez SC15

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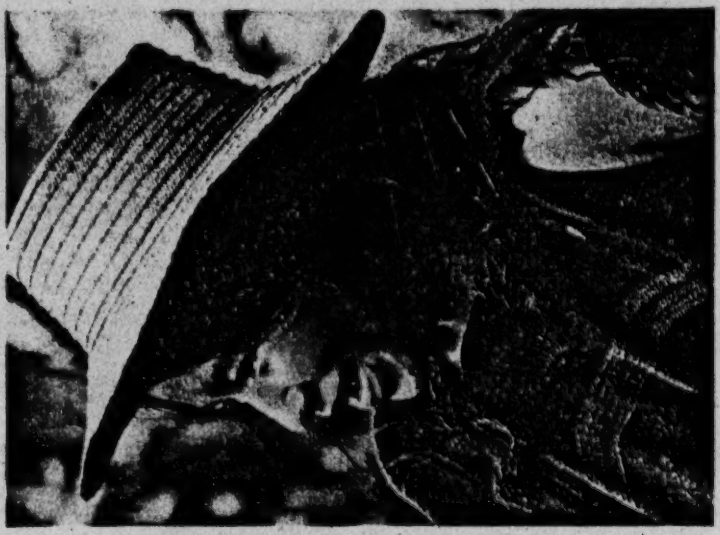

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Ills. 148 and 149. Young women.

1: Nachtigall--266 E-5 (1952-1953) 1955 SC15 Paez SC15

Ills. 150 and 151. Young men.

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1: Nachtigall--267 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 153. The shaman Cerbeleón Niunda.

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Ill. 152. Mother with child.

1: Nachtigall--268 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 154. House with ladder.

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Ill. 155. Our interpreter, Victoriano Piñakué.

1: Nachtigall--277 E-5 (1952-1953) 1955 SC15 Paez SC15

XC

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Ill. 174. Harvesting the coca leaves.

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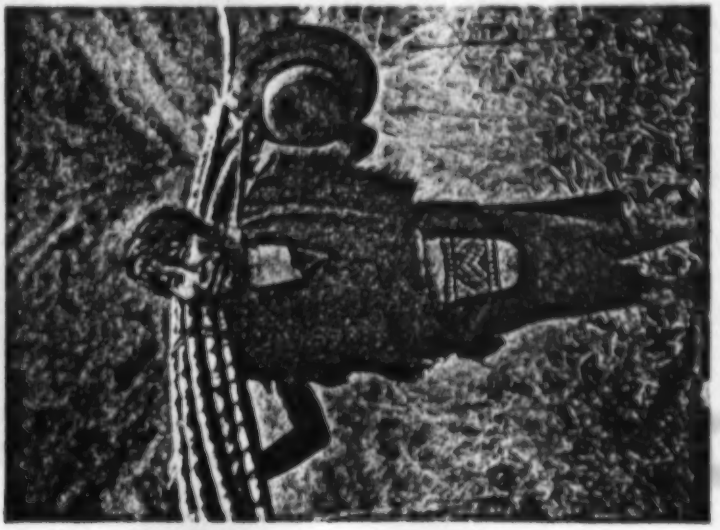
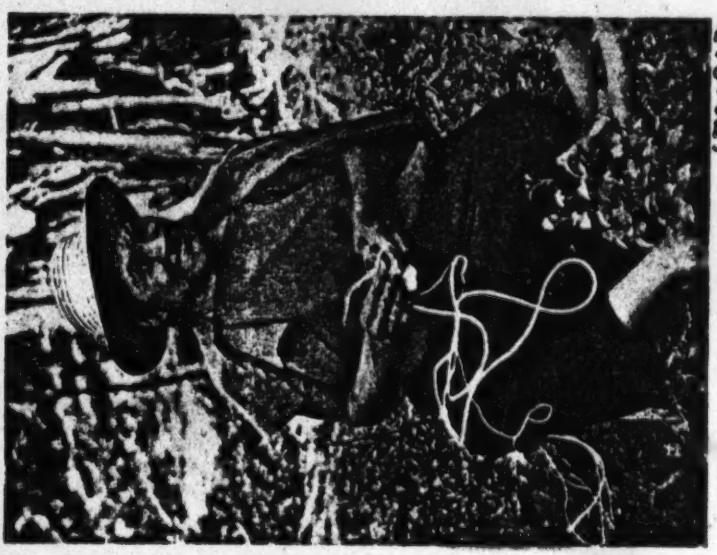


Ill. 173. Paez with sugar cane.

1: Nachtigall--282 E-5 (1952-1953) 1955 SC15 Paez SC15

Ill. 184. Smoothing out the seams of a pot.



Ill. 183. Making a fiber bag

1: Nachtigall--287 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 198. Women carry heavy loads with the forehead-band.

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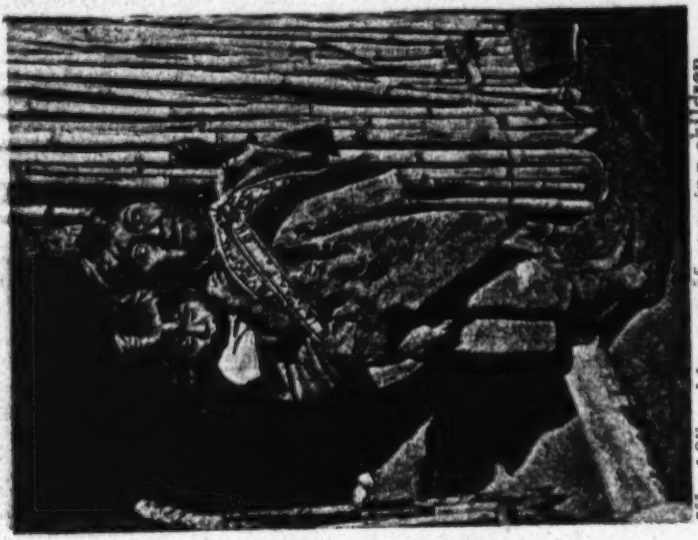

Ill. 197. Manner of carrying children.

1: Nachtigall--288 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 200. Skull trophy and figure of a spirit.

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Ill. 199. The shaman Felisia Ipia with her shaman's staff.

1: Nachtigall--289 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 201. Grinding maize with the hand-grindstone.

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Ill. 202. Calderun music group.

/CXXI cont./

Plate XC

Ill. 173. Paez with a load of sugar cane. In front of his stomach hangs the coca pouch. The musculature of the men is generally slight.

Ill. 174. Harvesting coca leaves.

Plate XCI

Ill. 175. Sugar mill in operation. It is driven by human beings or by a horse. The sugar cane is put through the crushing cylinders several times until all the juice is expressed.

Ill. 176. Distillation apparatus with which brandy is distilled from chicha.

Plate XCII

Ill. 177 and 178. Woman defleshing agave leaves with a sharp-edged halved bamboo tube.

/CXXII/

Plate XCIII

Ill. 179. Old woman spinning with the drop spindle. Coca juice runs out of her mouth and is sometimes wiped off with the back of her hand, sometimes it drips on her clothing.

Ill. 180. Woman twisting the spun wool thread.

Plate XCIV

Ill. 181. Weaver making wool cloth.

Ill. 182. Weaving process in making the carrying bands for the fiber bags.

Plate XCV

Ill. 183. Woman making fiber bags. The thread supply must be drawn through each separate loop of the bag.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

stroyed the city of Caloto, then on the Magdalena river, according to Alcedo. But it is not unlikely that, later on, during their decline, the Pijaos, Paos, and perhaps several other tribes became mixed, and those whom we now call *Paez* are the survivors in blood, customs, and traditions, of all these frequently named *parcialidades* or *naciones*.

Physical Characteristics

There is no special reference by former writers respecting the physical characteristics of these Indians, probably because of the apparent uniformity in type of all the tribes of tropical South America. According to my own very fleeting observations the Paez are small, broad-shouldered, with small bony hands, and feet broadened toward the extremities. Their skin is very dark, a character common to all Indians living at great altitudes. In the case of almost every adult, both male and female, coming under my observation, I observed a fine black pubescence covering all visible parts of the body. They appear to be generally strong and healthy, and their physical endurance is not below the average. On our trip across the cordillera each adult man carried at least thirty kilograms, and many of them more than fifty, and none complained of being too heavily laden, although the trail up to nearly 4,000 meters and down again was exceedingly rough and steep, requiring at times not only much exertion but equal presence of mind.

It is well to mention, after Uricoechea, that the Paeces are naturally inclined to warfare, and invariably join one side or the other in the unceasing Colombian revolutions. In early times they raided the Spanish establishments, the destruction of Caloto on two occasions (the first time in 1641) being still held by them in vivid remembrance as glorious feats of their ancestors. I was even assured that not long ago, during the last war, they were with difficulty prevented from making an incursion on the neighboring Cauca cattle ranches.

I was quite surprised to find among the Paez Indians a character that I had noticed previously in Central America, but of which no record could be found in current literature. I refer to

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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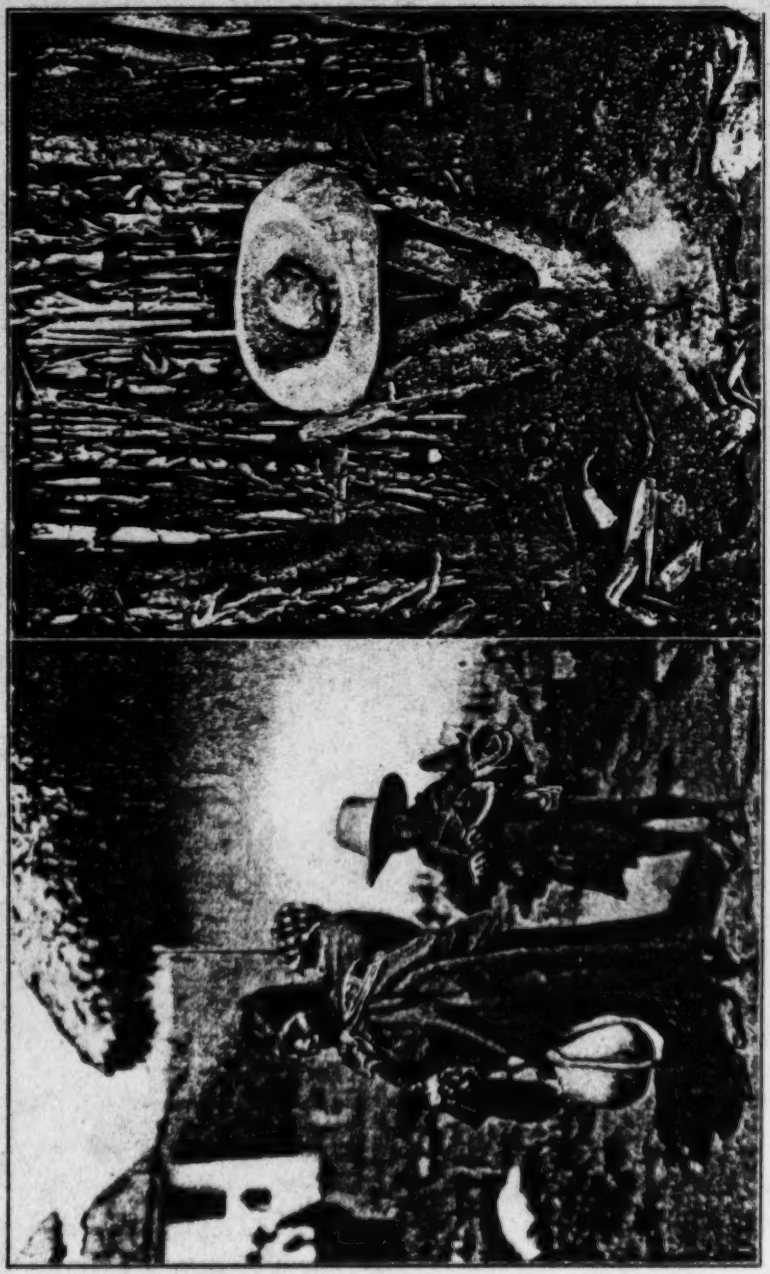

PAEZ GRINDING STONE

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TRAVELING PAEZ WOMAN AND CHILDREN

[facing P.317]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

pipes they play while walking along, unless their hands are kept busy plaiting braids of gynerium bark in the manufacture of their hats. This is the exclusive occupation of the men. Women almost invariably walk along spinning wool, their distaff under the left arm and the spindle in the left hand, while the right hand is busy at the wool.

The Paez maidens are fond of flowers and are very playful. On one occasion I observed several of them going up the hill beyond the river, in front of the church at Huila, their arms entwined about one another's necks; then they began running up the steep hill as in a contest of endurance. As they became exhausted they threw themselves on the grass, while their movements showed that they were playing and joking all the time. These children of Nature are not unpleasant to look at, except for their usual lack of cleanliness; nor are they wanting in coquetry, and they are often pretty. But in the presence of strangers they are extremely bashful, doing their utmost to keep in the background.

The old women are generally very ugly. Their clothing consists only of dirty rags, and their skin is covered with the filth of years.

Relations between the sexes, especially between husbands and wives, seem to be easy and without an air of superiority on the part of the former. On the few occasions that I had to entertain these people at their houses, the women took the same interest and the same part in the proceedings as the men, which was very different from what I observed among the Central American Indians.

Toward strangers, and especially toward Colombians of other races, the attitude of the Indians is decidedly hostile. Unless induced by the prospect of profit they will neither sell anything nor lend any service, often refusing money and accepting only articles which they especially desire. They will not allow white or black people in their homes, and at Huila they are even unwilling that the only white family living there should share the practically inexhaustible supply of fuel scattered about in the near-by forest, or have horses or cattle pasturing on the almost

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101 the Ullucos river, since to the south of it were found the Topas,
36 Yaguiváes, and Guanaca. It seems that in the fifteenth century,
[165 under the rule of the cacique Calambás, the Paez went over the
193] cordillera and settled in Pitayó, Toribío, and Tacueyó.

162 Dr. José Pérez de Barradas gave a number of 30,000 souls.
[161] The census of 1938 gives a total of 17,578 inhabitants distributed as follows: municipio of Páez (Belalcázar), 13,861; municipio of Inzá, 3,717. The censuses of 1951 give a total of 25,495 inhabitants, with 15,388 in the municipio of Páez and 10,103 in that of Inzá. It is obvious that the census of 1938 was defective, especially with regard to the population of this last municipio.

[177] Of this population, approximately 80 per cent is Indian, acculturated for the most part, except for those of Calderas, Suin, and Chinas, where traditions are strong and their contacts with the white scant, and in addition there is great resistance to living with him.

142 The Paez are of medium height, with light brown skin, dark brown eyes, straight black hair, broad foreheads, rather pronounced cheekbones, pentagonal rather than oval faces,
361 robust constitutions, and rather broad shoulders. Their pueblos
796 consist of a church, a school, the house of the priest and of
342 the cabildo, and a few other houses which are occupied only at the times of religious fiestas; they live in ranchos that are rectangular in plan, with thatched roofs and walls made of tight rows of maize stalks, /286/ located on privately owned land and a considerable distance apart.

291 Dress.--The Paez dress simply. The man wears linen trousers, a poncho tied to the waist with a leather strap and another that falls freely from the shoulders, and a hat which they manufacture themselves with palm or bamboo leaves. The woman wears a wide skirt tied around the waist with a multicolored band preceding the folds made at the back, a poncho similar to the one worn by the men and also tied around

[Parcialidad of Calderas]

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●142 The Calderuno /native of Calderas/ is rather tall, with a light copper skin, straight black hair, a straight nose somewhat flattened and broad at the base, slightly prominent cheekbones, dark brown eyes reminiscent of the Mongolian eye, a broad forehead, long and robust extremities, a slightly pentagonal face; many have mustaches, and, on the whole, the
157 features are rather /290/ handsome. On the other hand, he is talkative, communicative, deeply traditionalistic, proud
[36] of himself, and has a deep love of the land. Isolated as they
[177] are from the other parcialidades by natural accidents and far removed from the urban centers of Inzá and Belalcázar, they are shy, sullen, and withdrawn with the white, stubbornly opposed to contact with him, and, as a result their institutions, have suffered less from the impact of cultural mestization.
797 Not even the very church that has worked so persistently for the
177 catechization of these tribes, especially in this century through the Lazarist missionaries active since 1905, has been able to penetrate fully into the soul of these people.

114 I have carried out my research in this parcialidad since
773 the month of August of last year, with several interruptions.
[124] The myths and tales which I now present were gathered with patient labor after much waiting, for the natives, when questioned about these themes, nearly always reply with the word himeto ("I don't know"). There is no need to stress the importance of mythology as an institution in the so-called "primitive" cultures. Nor is it my intention to theorize on the subject. It is enough to say, in the words of Herskovits, that "mitología es como la carta constitucional de las creencias y presta sentido a la conducta ritual que se deriva de sus consagraciones /mythology is the constitutional charter of beliefs and gives meaning to the ritualistic behavior that is derived from its consecrations/" (1). The chroniclers tell

1. Herskovits, p. 409 /see the bibliography in the foreign text, p. 309/.

/181 cont./
173 fortune: his efforts brought to light a large jar overflowing with
823 gold. In his great joy he went running to his companions to tell

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173 them of the coveted find; in their eagerness they all flew to the
823 lucky spot, and oh! supreme misfortune, the treasure had vanished. Minutes later, the powder flask exploded, killing several, mutilating others, and leaving only a few alive. The whites localize the Hipinjí legend in Tumbichukue.

487 /182/ The descent to the Kukiyú is effected along a
499 vertical ridge, following a path with innumerable zigzags, an

4:Bernal Villa--40 E-5 (1952-1953) 1953 SC15 Paez SC15

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796 At about ten o'clock in the morning the special guests of the fiestero get ready to kill the beef. They are four. The

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[533] musicians intone the kula kui while other men begin to cut the long, dry pieces of wood into small fragments. Woodcutters, slaughterers, and musicians all begin their activities at once. The wood will serve to roast the maize griddlecakes.

[825] One of the slaughterers gathers the blood in a pan, while another one holds the head and tries to cover the eyes; he believes that if he does not do so, some other cow will attack him when he goes to catch it.

4:Bernal Villa--57 E-5 (1952-1953) 1953 SC15 Paez SC15

/221 cont./

793 out the procession. The latter, reeling from chicha and lack
796 of sleep, arrived at the end of the Mass and learned of the
798 decision of the priest, who in addition advised them to save the gunpowder for the procession on the following day. They left. And although they did not march around the church and did not bear on their shoulders the image of the saint, they fired all the firecrackers, the skyrockets, and the fireworks castle to the strains of their native music. The procession was carried out symbolically.

796 The women and the men are dark in complexion and in
142 apparel. At these celebrations it is not unusual to see them
291 dressed in bright colors and brightly colored beads.
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6: Bernal Villa--104 E-5 (1952-1953) 1954 SC15 Paez SC15

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Tierradentro X: Indian woman of Mosoco "mambe-ing" /chewing coca and lime/ and weaving a kuetand yaha (pouch) for mambe). She is a té eu of the parcialidad.

6: Bernal Villa--105 E-5 (1952-1953) 1954 SC15 Paez SC15

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Tierradentro XI. Indian of Calderas, showing the typical manner of wearing the kuetand yaha and the yahas (fique pouches). In the background, the Parque Arqueológico of Tierradentro.

6: Bernal Villa- 107 E-5 (1952-1953) 1954 SC15 Paez SC15

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Tierradentro XIII: Gobernador of the parcialidad of San Andrés, with his staff of command and a machete at his belt.

7:Hernández de Alba E-5# (no date) 1946 SC15 Paez SC15

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PLATE 187.—**Páez weaving and spinning.** *Top:* Woman spinning wool while walking, San Andrés, Tierradentro. *Bottom:* Men weaving straw hats. (Courtesy Gregorio Hernández de Alba.)

[p.942c]

7:Hernández de Alba E-5)(DO date) 1946 SC15 Paez
Pasto SC17

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PLATE 188.—**Quillacinga musicians.** *Top:* Musicians and banner carrier at Sibundoy dressed for fiesta. *Bottom:* Musicians dressed in ordinary clothes. (Courtesy Gregorio Hernández de Alba.)

[p. 942 -D]

7:Hernández de Alba E-5/1(no date) 1946 SC15 Paez SC15
Moguex

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PLATE 190.—**Páez and Moguex Indians at the markets of Inzá, Tierradentro.** *Top: Páez* Indians buying coca. *Bottom: Moguex* Indians. (Courtesy Gregorio Hernández de Alba.)

[p. 942 - F]

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PLATE 192.—Páez types. *Top (left):* Páez man, Tierradentro. *Top (right):* Woman with necklace and bags woven of wool and bast fibers, Calderas, Tierradentro. *Bottom (left):* Indians, Calderas, Tierradentro. *Bottom (center):* Indians, Calderas, Tierradentro. *Bottom (right):* Man at Inzá, Tierradentro. (Courtesy Gregorio Hernández de Alba.)

[p. 942 - H)

?:Hernández de Alba E-S(no date) 1946 SC15 Paez SC15
Moguex